A Rumor of warres among the times and signes of peace.

A SERMON PREACHED at *Hamsted*, in Middlesex, the 6. of September 1608.

By *William Bayley*.

Psal 37.37.
Marke the vpright man, and behold the iust: for the end of that man is peace.

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To the truly religious, and moſt vertuous Lady, the Lady ANNE WAADE, *wife to the Right-worſhipfull, wiſe and learned,* Sir WILLIAM WAADE Knight, Lieutenant to the Kings moſt excellent Maieſtie, in his Highneſſe Tower of London: grace, mercy, and peace, from God our Father, and from our Lord Ieſus Chriſt.

ADAME. *The Princely Prophet cõplaineth in many of the Pſalmes, of the proſperitie and peace of wicked men. He ſet his eyes vpon their outward welfare, but conſidered not their wofull caſe, their inward feares and torments; vntill hee*

went into the Sanctuarie of God, and then hee vnderstood the estate, and end of such men, to be wretched and miserable. And surely, howsoeuer a senslesse securitie, and dulnesse (by the iust iudgment of God, blinding their eyes, and hardning their hearts) ouer-layeth and smoothereth them, as the Harlot her Child. 1.King. 3.chapter, *so that they remaine (as it were) starke dead, without any pricke of conscience, eating and drinking, dancing and singing, laughing and sporting, as that lewd Generation immediatlie before the flood; yet their reioycing is onely in the face (as* Paul *speaketh) not in the Heart, and their conscience shall barke, (at farthest) in the vnwelcome day of their death, when the remembrance of their licentious and wicked life*

2.Cor.5.12.

past,

paſt, ſhall ſting them like a Scorpion. Well therefore may the iudgement of the conſcience for a while, bee ſuſpended, but it can neuer be * *corrupted; and well may wicked men, by their countenance, credit, and authoritie, eſcape the hands of man in this life, but they can neuer bee freed from the feare of the wrath of God, that ſhall ſeaze vpon them in the life to come. It is good therefore that euery man (while it is to day) ſeeke out, and prouide for his ſafetie and beſt eſtate: for hee is like to haue an ill day of it, that taketh vp armes againſt God. There is no wiſe man, going about to make* warre againſt a King (*ſaith our Sauiour*) that ſitteth not firſt downe, and taketh counſell whether hee bee able with ten thouſand, to meete him that com-

* Semper virgines furiæ.

meth againſt him with twentie thouſand. *If a man could muſter all his ſinnes, and ſet downe the number of them, they would amount indeed to very many thouſands, but here's the miſchiefe, they are all ſuſpected and falſe-hearted Souldiers, and euen Martiall Policie requires, that they bee diſmiſſed, and diſcharged the field, and for his vertues, they are ſo few, and ſo inſufficient, that they ſhall neuer dare to abide the brunt: there remaines therefore vnto him onely this, that while this reuenging GOD is yet a farre off, hee ſend an Ambaſſage, and deſire conditions of peace.*

Something (MADAME) *I haue deliuered in this ſmall Treatiſe, to this purpoſe. I muſt not*

here

here enlarge it, least I bee ſayd, to paſſe the nature, and exceed the meaſure of an Epiſtle. What euer it bee, I humbly preſent it to your good Ladyſhip, as an acknowledgement of my bounden dutie, and ſeruice vnto Maiſter Lieutenant, and your ſelfe. The Lord recompence your carefull reſpect of my weake eſtate, with eternall bleſſings: for I may ſay of you, as the Apoſtle Saint Paul *of* Oneſiphorus; You haue beene a continuall refreſhing vnto mee, *ſince the time of my great diſtreſſe, and exile (as I may ſpeake) from the* * *Place and People of my wiſhes and deſires. I preached this Sermon (as your Ladyſhip may vnderſtand) at the Baptizing of your younger Sonne Maiſter* IEAMES, *vppon whome*

2. Tim. 1. 16.

* Stapleford Abbat in Eſſex

it pleaſed the Kings Maieſtie, to beſtow his owne name, that it might alwayes remaine, as an vndoubted token and pledge of his gracious fauour vnto you both, and as a witneſſe vnto your Sonne for after times, that his princely will and pleaſure is, (if he ſhall carry and behaue himſelfe as is fitte for the Godſonne of ſo learned, gratious, wiſe, and valerous a Prince) to aduance him to ſuch places of dignity, as ſhall ſerue both for the exerciſe and imployment of his vertues, as alſo for the reward of their deſeruings. And now I beſeech the God of mercy, for euer to regard you and all your children (Branches of excellent hopes) with the eyes of his tender mercy & compaſſion, that the ſignes of his vnſpeakeable loue and kindneſſe, may alwayes reſt vpon your ſoules

and bodies in this life, to assure you more and more of that most blessed, glorious, and immortall estate, in the life to come.

Your Ladyships most affected, and most humbly deuoted in all dutie and seruice;

WILLIAM BAILEY.

A Rumor of warres among the times, and ſignes of peace.

ISAIAH. 48.22.
There is no peace, ſaieth the Lord, vnto the wicked.

THey that weare ſoft clothing, (ſaith our Sauiour) *are in Kings houſes, Et mollibus veſtiuntur* (ſaith *Gregory*) *qui adulationibus & laudibus delectantur*, they are ſoftly clothed that loue to bee flattered and commended: I am not this prophet, nor the ſonne of this Prophet, if he haue not well ſayd, hee is old enough, let him anſwer for him-ſelfe. Surely a bold Gloſſe it is, but

[a] Math. 11.8.

Gre: magnus.

hee

hee was a great man, and an aged, therefore for once, let him goe. But [b] *oh thou Seer, goe farre enough, into the land of Iudah, and Propheſie there*, if thou wilt, *Propheſie no more at Bethel*, thou wert beſt. Alas what a miſerie were this, if I ſhould finde it thus? for [c] *woe is mee my Mother, thou haſt borne mee a contentious man*, that cannot flatter.

[b] Amos.7. 12.13.

[c] Ier.15.10.

The Lord indeed [d] *createth the fruit of the lippes to bee peace*: but ſhall I [e] *heale the hurt of Gods people with ſweete words*, and ſay, *Peace, peace, when there is no peace?* God forbid! If [f] thou doe well, there is pardon, and a peaceable acceptance; but if wickedly, flatter not thy ſelfe with the name of peace, for *there is no peace ſaith the Lord vnto the wicked.* I haue digged deepe, and layed my

[d] Iſai.57.19.

[e] Ier.6.14.

[f] Gen.4.7.

foun-

foundation vppon this Rocke, (GOD bleſſe and proſper the reſt of the building:) and thus (Right Honorable) yee ſhall finde it written in the eight and fortith Chapter of the propheſie of *Iſay*, and the laſt verſe.

There is no peace, ſaith the Lord, vnto the wicked.

When the Arke of the couenant of the Lord, came into the Hoſte of *Iſrael*, the people [g] *ſhouted a mighty ſhoute, ſo that the earth rang againe*, and yet for all that, *there fell of Iſraell* by the ſword of ỹ *Philiſtins thirty thouſand footmen*, in that battaile. The error, I take it was this: they could not, or would not diſtinguiſh betwixt the ſigne, and the thing ſignified; betweene the fauourable aſſiſting preſence of God, and the outward and viſible

[g] 1. Sam. 4. 5.

token

token thereof. The Arke was there, and the Prieſts were there, and [a] *wo vnto vs* (ſaid the *Philiſtims*) *God is come into the Hoſte*; and yet the Lord was not there.

[a] Verſe 7.

Templum Domini, Templum Domini, the temple of the Lord, the temple of the Lord, ſay the Iewes in the 7. of *Ieremie* the 4. verſe: This is the Temple of the Lord, as if all had beene well, and ſo ſure, that the Lord could not haue beene diſpleaſed with them, ſo long as the Temple ſtood among them. This Leauen of the Iewes, is ſalne vnhappily into the lumpe of the Gentiles and the [k] *wilde Olive tree* that is *graft in*, hath drunke of the vnſauorie licour of the *naturall branches*, that were *broken off*.

[k] Rom. 11. 17. 21.

It is good, that wee ſay, Lord, Lord, yet not [a] *euery one that ſaith Lord, Lord, ſhall enter into the Kingdome of Heauen*. It may prooue a good beginning to confeſſe with the *mouth*, but [b] thou canſt not be ſaued, *vnleſſe alſo thou beleeue with thy heart*.

Dauid, in the preſence of *Saul*, calleth *Goliah*, [c] an *vncircumciſed Philiſtin*, and yet *Sauls* eſtate, was as wretched, and deſperate, though circumciſed; ſo true it is, that *Paul* ſpeaketh, *Galatians 6.15. neither circumciſion auaileth any thing, nor vncircumciſion, but a new creature*.

Wee haue the word of God, (as it were) the Arke of his Couenant, the Preachers alſo of this bleſſed word, *the Leuites* and the Prieſts. We haue the *Sacraments of God*, the Seales of this

[a] Math. 7. 21.

[b] Rom. 10. 9.

[c] 1. Sam. 17. 36.

Couenant, and the Pleadges, of his reconciliation and peace, towardes vs; and yet notwithstanding all this, the Lord God may haue a controuersie with vs, and wee may bee farre from peace.

Thus haue we made inquiry, and thus haue we found it out, it is the doctrine of the ancient, euen of the [b] *Ancient of daies*, as *Daniell* speaketh. Let vs weigh it well, and search out the causes: for that (in a time of peace, when the precious word of GOD, and the holy Sacraments of GOD, which are the flagges (as it were) and Ensignes, of his loue and kindenes toward vs) that there should be iarres (I say) and contentions, & rumours of warres; this is strange in deed, and it concerns vs very much to

[b] Dan. 7. 9.

vnderstand it. This Text aimes at this marke, & will guide vs to this knowledge, let vs girde vp the loynes of our mindes, and take our staues in our hands, obserue her foote-steppes and follow after her.

There is no peace, saieth the Lord. &c.

This Prophet began to prophesie, vnder the reigne of *Vzziah*, or *Azariah* King of Iudah; who (as wee read in 2. Kings 15. cap. 5. verse) was suddenly smitten with a leprosie, for vsurping the Priests office. He prophesied vnder foure Kings, so wee finde in the first Chapter of this booke: and other Stories of the Church doe tell vs, that hee died vnder the fift, not a naturall

but a bitter, and violent death; being by the bloudy commaund of *Manasses*, sawne in sunder, with a woodden Saw, after hee had propheſied, vnto the people of the Iewes, [g] threeſcore yeares, and more. His birth was noble, the Sonne of *Amos*, Brother (as it is probale) of King *Amazias*, his eloquence admirable; in a high and loftie phraſe of ſpeech, as hee that can reade him in the originall may eaſily perceiue, and hence it is (ſaith *Hierome*) [t] *vt præ cæteris florem ſermonis eius, tranſlatio non potuerit conſeruare*, that the tranſlation could not reteine the grace of the words of this Prophets diſcourſe.

There is not one, among the Prophets of the old Teſtament, that ſpeaketh ſo euidently, and

plaine-

[g] Vnder, Iotham, 16. and vnder Ahaz, 16. vnder Hezechiah, 29. theſe numbers make 61. how many yeares he propheſied vnder Azariah the Scriptures tell vs not, of his labours vnder Manaſſes they are vtterly ſilent.

[t] Prolog. in Iſaiam.

pleinely, of the *Moßtah*, and his ſufferings, as this one doth, ſo that indeede (as the ſame father ſaith) *Non tam Propheta dicendus ſit, quam Euangeliſta*, hee may rather bee named an Euangiliſt, then a Prophet: for hee (many hundreth yeares before CHRISTS Incarnation) ſo clearely laied downe, the whole myſterie of Chriſt, and our redemption, *vt non putes de futuro vaticinari, ſed de præteritis hiſtoriam texere*, that hee ſeemed, rather to haue publiſhed an hiſtory vnto the world, of things paſt, then to haue propheſied of things to come.

The propheſies conteined in this booke, may (not vnfitly) bee diſtributed into theſe two kinds, *legall* and *euangelicall*; the *legall* propheſies are ſuch, as are de-

nounced againſt the Iewes, or againſt the enemies of the Iews. Againſt the Iewes, many afflictions for their rebellion, & namely, bondage and captiuitie, vnder the Babilonians. Againſt the enemies of the Iewes, diſſipation and perpetuall deſtruction. The Euangelicall Propheſies, conſiſt partlie of their deliuerie from that Babilonian captiuity, partly of the election, counſel, and gratious couenaunt of GOD, of the *ſufferings* of Chriſt, and his *glory*, of the *preaching of the Goſpel*, and the *calling* of the Gentiles.

This verſe which I haue read vnto you, is part of a *legal Propheſie*, denouncing a heauy iudgement, againſt al wicked perſons, as well Iewes, as Babilonians, and Gentiles, of what eſtate or

condition ſoeuer. I will not ſtand, in many words to declare, the coherence of this verſe with the former. Breifly, thus much I will teach of that point. It is the concluſion of one entire Sermon of this Prophet, continued from the beginning of the 44. cap. hetherto; the generall ſubiect whereof, is, the reuerſion or returne of the Iewes out of the captiuity of Babilon.

Theſe words the Prophet vſeth, as a forcing argument to that purpoſe, namelie to perſwade the people to depart from thence with ſpeede: *exite á Babilonia, fugite á Chaldæis*: *goe out of Babell, flie from the Chaldeans*, ſaith *Iſaiah*, in the twentie verſe of this Chapter.

Nowe in as much as by that bodelie captiuitie, is ſig-

nified there ſpirituall ſeruitude, and bondage vnder ſinne; therefore the Prophet with their departure from that, would alſo, and principallie intimate their flight from this; namely from ſinne, and from the companions, or rather ſlaues of ſinne.

This the Prophet *Ieremie* in his 51. Chap. and *6.* verſe, deliuereth more plainely, *Flee out of the middeſt of Babel, and deliuer euery man his ſoule, be not deſtroied in her iniquity*. Thus much of the words, as they haue their dependance of the matter that goeth before: now wee wil conſider of them abſolutely, without relation, and as they are in themſelues.

There is no peace, &c.

This

This Text hath the vertue, and full force of a Syllogiſme; for howſoeuer the parts of the Syllogiſme ſtand not here diſtinguiſhed, yet are they neceſſarily included, and the arguments that make for the deduction of a ſound concluſion, out of the Premiſſes, plainely expreſſed. For the better explanation of this, you muſt conceiue the queſtion thus, *An pax ſit impijs*, whether the wicked haue peace; it is concluded in this Text, that they haue no peace, the *medium concludendi*, or proofe of this, is an argument *à diuino teſtimonio*, that is, from the witneſſe or teſtimonie of Gods owne mouth: the Lord hath ſpoken it, therefore the wicked haue no peace; there is no peace, ſaith the Lord vnto

the wicked. Yee ſee then that this concluſion is negatiue, the extreames whereof are two perpetuall contraries, and therefore cannot poſſiblie be affirmed one of another, but denied. For as white cannot bee affirmed of blackneſſe, nor light of darkneſſe, no more can true peace, of ſinne and wickedneſſe.

The argument drawne from the diuine teſtimonie, is vſed here προληπτικῶς, that is to ſay, by way of pre-ocupation, or preuention, and it argueth the infidelitie of the heart of man, in this point, and his groſſe and beaſtly errour. As if the Prophet had thus ſayd; How ſoeuer the wicked and carnall men of this world, becauſe they liue in proſperitie, and haue of all things in aboundance, ſuffering

no outward affliction, nor miſerie, doe conceit themſelues to bee ſeated in a kinde of perfect peace, and therefore can hardlie bee drawne to entertaine an other doctrine, and to beleeue a contrary aſſertion: yet the Lord God of Heauen and Earth, who is wiſdome it ſelfe, hee knoweth it, and who is truth it ſelfe, hee hath pronounced it, that they haue no peace: and therefore how be-it, they flatter themſelues with outwarde ſhewes and ſhaddowes, yet in trueth they haue no part of the ſubſtance, *there is no true peace vnto them.*

Sinne is an ill Maiſter that giueth his ſeruants no reſt, an euill, and ingratefull Gueſt, who the more hee is welcomed, and the better enterteinment

hee hath, the more hee vexeth and diſquieteth his Hoſt: ſo that as *Eliah* ſayd vnto *Achab*. [r] *It is thou that troubleſt Iſrael*; ſo may euery man reply vpon his ſinne, it is thou that troubleſt me: oh that I had peace in my ſoule! but alas thou wilt not ſuffer mee. Wicked men haue no peace, not becauſe they are men, for ſo the Lord cheriſheth them, and fauoureth them, but becauſe they are wicked men, and this is a maine reaſon, that the Spirit of God layeth downe in this Text, why there can bee no peace vnto the wicked.

[r] 1. Kin. 18. 18

There is nothing but ſinne that maketh a man vnhappie; for there is nothing that ſeperateth man from his God, but ſinne, and if man becauſe of

ſinne, bee ſeperated from his GOD, the GOD and Prince of peace: how can there then bee peace vnto that man? Man in the day of his innocencie, had a two-fould peace, ſaieth *Bernard*: *Vt nec intus pugnæ, nec foris timores*, hee had neither ſtrife within, nor feares without. The *Fleſh* offered not to lay his foule hands vppon the *Spirit*, thence aroſe his inward peace, and thence (partly) was his peace with GOD, and from this peace, ſprange that outward, euen peace with all the creatures of GOD. But ſo ſoone as the Diuell had corrupted him, and that hee had ſubſcribed, with hand, and heart vnto rebellion; hee loſt his peace with the creatures, and hidde himſelfe from GOD.

f Gen.3.10. f *I heard thy voyce in the Garden, and was afraide*, KI GNEIROM ANOKI, becauſe I was naked. The garment of righteouſneſſe, the robe of his former integritie and holyneſſe, was pluckt from his backe, and now there was nothing to bee ſeene, but a naked man, wounded with ſinne, and infected with the leproſie of iniquitie: no maruell then though hee were afraide, *Multa miſer timeo* (ſaieth the Poet) *quia feci multa proterue*, I feare much, becauſe I offend much: where ſinne goeth before, there feare followeth, and where this feare hath gotte the place, there is no roome for peace.

Caine, after hee had bath'd his hands in his brothers bloud, and that he felt himſelfe ſpoiled

of

of the peace that hee had with God: hee was poſſeſſed, (and not without iuſt cauſe) with an exceeding feare, leaſt the creatures alſo, ſhould make warre againſt him. *Behold* (ſaith hee) *thou haſt caſt mee out this daye, from the face of the earth, and from thy face ſhall I hide myſelfe, and I ſhall bee a vagabonde and a wanderer in the earth, and ſo it ſhall come to paſſe, that euery one that findeth mee, ſhall kill mee.* Gen 4.14.

In what a woefull taking was this wretched man after his ſinne? how were his thoughts troubled and perplexed? Hee had neither *pacem pectoris*, nor *pacē corporis*, neither peace within himſelfe, nor peace without himſelfe. *I ſhal be hid from thy face* (ſaith he) there hee was robbed of his inward peace, his peace

with

with God: *And euery one that findeth mee will kill mee*, here was hee left naked of that outward peace, that hee had with the creatures of God.

Shall I need to laye before your eyes, a multitude of examples? Had *Saul* peace? had *Achab* peace? what peace had *Iesabell* more then *Zimri*? had *Iudas* peace? nay let euery *Iehoram* inquire of his *Iehu*, [t] *Is it peace Iehu*? is it peace? and it shall answere him, *What peace?* what speakest thou of peace? so long as *the fornications of thy mother Iezabel*, the transgressions of thine owne wicked and rebellious heart, bee in so great a number?

[t] 2. King. 9. 22

It is well worthy our best observation, that may bee gathered out of the wordes in the

Original. The word *Shalom*, that ſignifieth peace, commeth of the Verbe *Shalah*, which ſignifieth *quieſcere*, or *quietum eſſe*, to bee calme, ſtill, or to bee at reſt. But the word that is here tranſlated, the *wicked*, *Reſhagnim*, is deriued of *Raſhang*, which hath a contrarie ſignification, *inquietum eſſe*, or *tumultuari*, to bee troubled and toſſed vp and downe, like the water, and diſquieted. This is the right taking and condition of the wicked man: his ſinnes are like the blouſtering windes, that cauſe the billowes of his breſt, ſo violentlie to rage and ſwell, that hee can haue no peace at all; and hence it is, that this our Prophet in his 57. chapter, compareth him vnto the raging Sea, *that is beaten too and fro, and* Heb. Verſe. 20.

taketh no rest, but casteth vp mire and dirt.

But let vs heare the Prophet *Dauid* obiect: *The wicked prosper, and increase in riches, they are not in trouble as other men.* Let vs ioyne the holy *Iob* complaining with him, *that* [a] *the earth is giuen into the hand of the wicked.* And now what shall we answer vnto these mightie witnesses? I answer with the saying of *Bernard* vpon *Caine*; *consolatione miseram, obtinent, quam quærunt*, they obtaine the miserable comfort which they desire, but that true consolation and peace, which (aboue all things) is to bee desired, they shall neuer obtaine.

Psal. 73. 5. 12.

[a] Iob. 9. 24.

When *Caine* had lost his peace with God; he besought him, that hee might haue, at the least, an outward peace; that hee might

not bee forced to flee from place to place, as a vagabond to saue his life. The Lord gaue him a protection for his life, and granted him licence to possesse the earth. In like manner, the vngodlye men of the world, hauing lost that *pacem æternitatis*, peace which abideth for euer, they neuertheless obteine at the hands of God, *precario*, by way of entreatie, *pacem temporis*, (as *Hugo Cardinalis* speaketh) that is to say, temporarie and externall peace, and an aboundance of earthlye things, more many times then their hearts doe. But alas, small comfort can they reape out of these things, the end of which is bitternesse. *The heart of the wicked* (saith *Salomon*) *euen in laughter sorroweth*, b Prou. 14. 13.

and the end of his myrth is heauineſſe.

It is well worthy your moſt Chriſtian attention, which the Prophet *Ieremie* debateth in the beginning of his 12. chapter. *O Lord* (quoth hee) *if I diſpute with thee, thou art righteous, yet let mee talke with thee of thy iudgments. Wherefore doth the way of the wicked proſper? why are they at* [c] *peace that rebelliouſlie tranſgreſſe? why haſt thou planted them? and why doe they take roote? why doe they growe and bring forth fruite?* Marke how the Prophet himſelfe reſolueth this queſtion: namely, *that thou mayeſt pull them out like the beaſts for the ſlaughter, and prepare them for the day of deſtruction.* What ioy is there in this proſperitie? what comfort can there be in ſuch a peace, that

[c] So the word Shalu ſignifieth.

ruine, and deſtruction attendeth vpon?

What ioy had *Beſhatzer*, in the plentifull and royall Banquet, that hee made vnto his thouſand Princes? when in the midſt of his cups, hee beheld a hand, writing the ſentence of his preſent downefall? *His thoughts were troubled* (ſaith the Text) *his ioynts were looſed and his knees ſmote one againſt another*. His compani could not comfort him, nor the varietie of his diſhes, no nor the remembrance that hee was a King, ouer many kingdomes and Prouinces, could eaſe his thoughts, or bring any peace vnto him.

Take all the moſt pleaſant delicates, that the Earth, the Seas, and the ayre may afford: let the wit and arte of man worke vpon

them, and make them as anſwerable vnto the taſte, as the heart of man can wiſh. Set them (together with all the delights, that may giue ſatisfaction to the reſt of the ſenſes) ſet them I ſay before a man drawne out of the dungion to execution; and bid him fall to, and eate his fill, and bee merry. Will he glut himſelfe thinkeſt thou? will hee feed vpon thy dainties? no doubtleſſe, hee will put his knife vnto his throate, and refraine his appetite. And hee will anſwer thee, I can take no delight in theſe things, becauſe I perceiue heauie times are growing vpon me, and death and diſſolution waiteth for mee.

Euen thus it is with the wicked man: although his barnes be full, and his preſſes ouer-flow,

though

though hee haue Mines of gold, and riuers of Oyle; though hee number his Oxen by thouſands, and his Sheepe by tenne thouſands: though hee bee as royallie arayed as *Salomon*, and fare as deliciouſlie as the riche Glutton: though hee want no outward meanes, that may adde one iotte of ioye and delight, to rauiſh the heart of a carnall and ſenſuall man. How-ſo-euer hee may ſeeme for a time, to laugh and reioyce, and to ſurfet himſelfe with the ſweetneſſe of theſe things: yet if his heart bee communed withall, and examined vppon the point, it will anſwer; I finde no peace in this aboundance: they are but as Viniger powred vpon *Nitre*, and as Songs vnto a heauie heart, I take no pleaſure in

them; for why I see alwayes before my face, the fingers of a hand, writing bitter things against mee. When all these things haue their end, as they cannot long continue, when the vn-wel-come and woefull time commeth, wherein they will forsake mee, or that I must bee taken awaye from them: there can (I see,) remaine nothing vnto mee, but a fearfull expectation of wrath, and the declaration of the iust iudgmentes of the Almightie GOD, against mee for my sinnes.

This is the force of an euill conscience, which as the Heathen Orator could say; is verie great indeede; *vt pœnam semper ante oculos versari putant, qui sunt rei magnorum scelerum,*

Cicero, pro Milone.

lerum, in as much, as they that are guilty of heynous offences, thinke their punishments to bee euer-more before their faces: therefore they spake to good purpose, that called the conscience of men, *frænum et flagrum*, a Bitte, and a Whip. A Bitte or Bridle that checketh the wicked man, admonisheth him of the foulenesse of his sinne, and pulleth him backward, that hee rush not head-long into it. A whippe, that scourgeth, and tormenteth him, when hee hath committed it.

Let the Godlesse Epicures of the world, deride, and make a mock, of all the testimonies of Gods prouidence; yet this one argument deriued from the griefe and horror of conscience, it is, so reall, so euident, so mani-

feſt, that they ſhall neuer auoide it, nor delude it. Let *Dionyſius* make a mocke of all religion, yet this ſhall make him to tremble, and quake. This ſhall affright *Caligula* in his ſleepe by night, and perſue him with dreadfull apparitions by daie. The force of this ſhall make *Nero* to ſtabbe himſelfe, and *Iudas* to hang himſelfe. In a word where this conſcience is, it will prooue it ſelfe (as *Ambroſe* ſpeaketh) *Iudicem et vltorem ſceleris*, a Iudge, and a reuenger of wickedneſſe. It will not ſuffer the wicked heart, to bee at reſt and peace, but will follow him, from place to place with open out-cries, with proclamations of warres, and deadly hoſtility.

Lib. 7. ct 44.

Hence it is, that the wiſeman ſaith of the wicked, that hee

[a] *flyeth when no man perſueth him:* no there needes not the fierceneſſe of man, when his owne conſcience taketh vp armes againſt him. He ſhall feare, with the [b] *Aramits*, [c] *where no feare is* (as the Pſalmiſt ſpeaketh). A noiſe (as it were) of horſes and a ruſhing of Chariots ſhalbe in his eares: *trepidabit ad arundinis vmbram*, the ſhaddow of a Reede ſhall diſmay him, yea as it is in *Leuiticus*, [d] *the ſhaking of a leafe ſhall chaſe him, and hee ſhall flee, as if hee fled from the ſword*. Hee ſhall ſay in the morning, oh that it were euening, and againe at euening, oh that it were morning, for the feare of his heart, wherewith hee ſhall feare, and for the ſight of his eyes, which hee ſhall ſee.

[a] Pro.28.1.

[b] 2 King.7.6.
[c] Pſal.53.5.

[d] Leuit.26.36. Deut.28.

Thus

Thus the ſcriptures deſcribe the turbulent eſtate of a wicked and ſinfull man.

What tho the ſtranger ſhall wiſh thee peace, in the morning, when thou goeſt forth? and thy neighbours, and friends ſalute thee with peace? and tho at thy returne, thy familie ſhall pray for thy peace? what if in the Church thou heare the word of peace? and receiueſt the Sacraments, which are the ſignes of peace? yet if thy heart luſt after ſinne, if it bee voide of Religion, and ſpoiled of the grace of God; if thou haue made a couenant with vanity, and ſmitten hands with iniquitie, thou knowſt, thou haſt no peace; for thou haſt a witneſſe within thy breſt, ẏ will not lie (*oh te miſerum* (ſaith *Seneca*) *ſi hunc con-*

temnis

temnis teſtem, miſerable and wretched art thou, if thou contemne this witneſſe) thy gnawing and barking conſcience, that ſhall tell thee, *there is no peace.*

It was a right worthie and excellent conceipt of him, that intitled this conſcience a *practical Syllogiſme*, the *Maior* propoſition whereof is the law of God; the *Minor* and the concluſion, the application of the *Theſis ad hypotheſin*, that is to ſay, of that law, vnto a mans owne particular perſon, approuing good and condemning euill. As for example; the Prophet *Dauid*, in his conſcience reaſoned thus: *Fornicatours and adulterers God will iudge, for it is written thou ſhalt not commit adulterie*, there's the law, and that makes the *Propoſition*. *But I am an Adulterer*; Bucholcer.

there-

therefore GOD will iudge mee: here's the application of that law vnto his owne perſon, and that makes vppe the reſt of the Syllogiſme. But thou wilt ſay, if this bee ſo, and if this kinde of reaſoning which no man is freed from, bee the cauſe of horrour and diſquietneſſe of minde, What peace can there bee to any man liuing? ſeeing euery man is ſinfull? and what peace, could *Dauid* haue in heart, more then *Caine* or *Iudas*? if his conſcience concluded ſuch bitter things againſt him.

I anſwere with that of *Paul* Col. 2. 14. that the *hand writing of ordinances, that is contrarie vnto vs,* (which is the concluſion of an euill conſcience) *Chriſt Ieſus hath taken it out of the waie, and faſtened it vpon his Croſſe.*

The lawe therefore remaineth ſtill, *for* CHRIST [k] *came not to deſtroie the law, but to fulfill it.* And it ſerueth to the humbling of mans ſoule, that hee may acknowledge his inſufficiencie, while hee compareth his owne weakeneſſe, and imperfection, with the ſtrength & perfection which the law requireth: but that *Chirographum*, or hand writing, that indenteth iudgements, & puniſhments, againſt the ſons of men, which I call *the particular application of an euill conſcience*, the precious bloud of Chriſt Ieſus, hath defaced it and blotted it out.

[k] Math. 5. 17.

So that the lawe may ſay, *Hee that ſinneth ſhall die the death*, yea and the deare Childe of GOD, may aſſume, and anſwere, in the ſorrow of his

heart;

heart; *it is I that greeuiously transgresse and sinne*; and yet the conclusion, shall not make against him, for his conscience shall propheſie vnto him, as *Nathan* vnto *Dauid*: *the Lord hath taken away thy sinne.*

Hence it is that the Princely Prophet in the 32. Psalme, pronounceth that man blessed whose iniquitie is forgiuen, and whose sinnes are couered. *Non dixit* (sayth *Bernard*) *quorum nullæ inuentæ sunt, sed quorum remissæ sunt iniquitates; non quorum nulla sunt, sed quorum tecta sunt peccata*: the Prophet did not pronounce those blessed, in whom there is no iniquity foũd, but those, whose iniquities are remitted, not those who haue no sinne (for then our state were desperate) but those whose

Ber. lib. de conscientia.

sinnes

ſinnes are couered

Thus haue I framed (as briefly as I might) a Bodie of doctrine out of this Text: Your patience I beſeech, vntill I breath life into it, and then Ile commend you to the grace of God, who is onely able to make it liuely vnto your ſoules.

Art thou cruſhed vnder the burthen of a troubled and accuſing conſcience? and art thou afraide that the peace of GOD is taken from thee, for the multitude of thy ſinnes? what wilt thou now doe? where wilt thou inquire for comfort, where wilt thou inquire for reſt? *grandis tribulatio, vbi nullus euadendi locus,* ſaith *Gregorie*, it is a very heauie, and grieuous tribulation, from whence there is no way to eſcape, where there is no likely-

hood of libertie, no hope of deliuerie. If thou returne to these outward helps, and seekest peace in earthly, and transitorie things: behold there, afflictions will presse thee downe, cares will torment thee, a multitude of miseries will gaze vpon thee, and circumuent thee. For what true consolation lyes there, in the pleasures of this life? and what is the ioy that ariseth out of riches? shall they abide with vs for euer? will they not take
Math. 13. 22. their wings and begone? are they not the thornes that choake the word of God in vs, which
2. Cor. 2. 16. the Lord hath appointed to bee the sweete sauour of life vnto life, to all that shall bee saued? breed they not more sorrowe in their losse, then ioy in their

possess-

possession? what then remaines but this? flee to CHRIST IESVS, the *Fountaine of peace*, the *GOD of peace*, the *Prince of peace*. Laye hold vpon him with the arme of a liuely faith: let him not depart from thee, vntill hee haue blessed thee, vntill hee saye vnto thy poore distressed soule, *I am thy saluation.*

Againe; Is this peace so excellent a thing? a peace that passeth all vnderstanding? Is it a iewell of so pretious and necessarie vse? that without it, the aboundance of the riches, and of the delights of this world, are turned vnto vs, into gall and bitternesse? and hath that heauenly Oracle pronounced; that this peace falls not to the lotte

of wicked men, and that becauſe of their wickedneſſe? what remaineth then, but that wee make warre with our ſinnes, that wee may haue peace with GOD? Hee that hath peace with his ſinnes, the Lord proclaimeth open warre againſt him; that this warre therefore may bee turned into a happie peace, let vs make warre with our ſinnes.

Cræſus beeing taken captiue of *Cyrus*, vſed this one reaſon to preferre peace before warre, namely, becauſe in the time of *Peace*, the children might bury their Parents, but in *Warre*, the Parents (with much heauineſſe) buryed their children. But in this ſpirituall batteling, wee may vſe the ſame argument, to

preferre

preferre *warre* before *peace*: becauſe in *peace* our children and wicked off-ſpring, (that is) our ſinnes, bury vs; whereas if wee make warre againſt them, wee burie them.

I know, I know, the Diuell will perſwade vs, to play with our ſinnes: but in the meane while, wee may bee ſure that they will not play with vs, but as the yong-men played before *Abner* and *Ioab*, to take the life of our ſoules from vs. They will ſay, as *Iael* vnto *Sisera*, *Turne into vs, and feare not:* they *will prouide Milke* for vs: they will deuiſe meanes to couer vs, and to lull vs *a ſleepe*, but the end of all this will prooue a deadly ſtroake. They will come vnto vs as the craftie *Gibeoniſts* vnto

2. Sam. 2. 14. 10.

Iudges. 4.

Ioſuah. 9.

Verſe. 11. *Ioſhuah* and the Children of *Iſrael*, with deceitfull prouiſion, and ſay, *wee wilbe your ſeruants, come and make a league with vs:* but wee muſt prouide a means, to keepe them in ſubiection, and Verſe. 21. make them *Hewers of wood*, and *Drawers of water*, at the leaſt, or rather becauſe wee are not ty'de to keepe our othes and couenants with ſinnes, let vs take them, and their children by the heeles, and daſh out their braines againſt the ſtones.

Exo d. 2. If *Moyſes* had not ſlaine that impure *Egyptian*, the poore *Ebrewe*, had had no reſt. If thoſe fiue wicked Nations had not beene deſtroied, before the Iewes had ſeated themſelues, in the Land of Canaan, where had beene their peace? *Saul* ſa-

uored

uoured *Agag*, but it was with the loſſe of his kingdome. Seeing therefore the caſe is ſo dangerous: let *Agag* bee ſlaine, yea let *Achan* bee ſlaine, expell the *Canaanits*, kill the *Egyptian*. Let vs ſlaie our luſts, and concupiſcence, mortifie our fleſh, reſiſt the diuell, deſtroie the wickedneſſe of our gain-ſaying, and rebellious hearts. Oh how bleſſed ſhall wee bee, if wee doe thus? doubtleſſe wee ſhall poſſeſſe our ſoules in peace, whiles we liue, and end our daies in the ioy of the *Holy Ghoſt*.

The portion of time, that is cut out for vs, in this world is but *ſhort*, and *vncertaine*; And what a follie is it then, to liue in ſuch a ſort, in which wee dare not die?

Eccleſi. 12. The houſe wherein our ſoules dwell, threatneth our ruine, on euery ſide. The [a] keepers thereof do tremble, and the [b] ſtronge men bowe themſelues: the [c] Grinders ceaſe, becauſe they are few, and the windowes of the eyes grow dimme; ſeeing therefore, it cannot long continue, but fall it will, and muſt; let vs bee carefull, to prouide for our ſelues, an other houſe, euen the houſe of a quiet, and good conſcience.

[a] Hands.

[b] Legges.

[c] Teeth.

Our bodie is but as a Tent or Tabernacle, which muſt bee pitched, heere and there, and remooued from place, to place, in the war-fare of this life: but our conſcience, is our houſe and palace, in which, (when the troubleſome war-fare of this

1. Cor. 5. 1.

life,

life, is at an end) wee muſt take our reſt; therefore hee warreth well indeed (as *Bernard* ſpeaketh) that ſo fighteth in his body againſt ſinne, that hee alſo, build vp an houſe of *peace*, and comfort, for his ſoule.

Ber de interiori Domo.

Thus haue I drawne, and preſented my waters vnto you, and if you deſire to drinke of any, beſides thoſe of the Well of *Beth-lehem*, I hope you will taſte of theſe alſo. I compare not the droppes of my ſmaller Springs, with the ſtreames of thoſe profound and Chriſtall Fountaines of *Bethel*; queſtionleſſe, they are drawne with great labour and paines, and many times with the ieopardie of their deareſt liues, for which cauſe perhaps, yee powre them

2. Sam. 23. 16.

(with

(with *Dauid*) vpon the earth, and yee drinke them not. Theſe are none ſuch, therefore they deſire (though they deſerue worſe) a better entertainement. Courſer fare, amongſt your dainty delicates, ſometimes may gette a welcome: and groſſer meate may prooue profitable, now and then, at leaſt thus farre, *vt cum pro faſtidio ſumitur* (ſaith *Gregorie*) *ad ſubtiliores epulas auidiùs redeatur*; that when you haue fedde on them vntill you loath, you may returne with a better appetite to the dainties you loue. The Lord in his mercie grant, that our ſoules may ſtill bee fedde with the wholeſome bread of the ſimple and ſauing word of God, not made ſowre with the leauen of mans

Gre. in prefatione in Hom. ſuper Ezechielem.

witte

witte (an offering not to be offered to the Lord) but ſeaſoned and ſweetned with the bleſſing of his ſanctifying Spirit, that it may become a ſauoure of eternall life vnto euery one of our ſoules, for Ieſus Chriſt his ſake; to whome with the Father and the holy Ghoſt, three perſons, but one onely God, let praiſes be giuen by Angels, and by men, and by all his creatures in heauen and in earth, for euermore. Leuit. 2. 11.

Amen.